

ROME vs. THE FRENCH REPUBLIC

Described by Hilaire Belloc, M. P., in the London Sphere.

Mr. Belloc, the Liberal member of Parliament for Bedford, is half French by birth, and actually served as a conscript in the French army. He had a brilliant career at Oxford, and although only six-and-thirty, has made his mark in literature. His first great success was achieved by his "Path to Rome." Mr. Belloc is a Roman Catholic, and we reproduce his attitude to the great struggle in France at this moment without taking any responsibility for his point of view.

With December 11th the great comedy, of which France is just now the theatre, reached its crisis. Upon that date the whole property of the Catholic Church was technically confiscated to the use of public bodies, and it was so confiscated because the Pope and the hierarchy (with the exception of a small and insignificant minority now unveiled) refuse to accept that provision in the law of disestablishment which sets up what were called "associations cultuelles."

France, which is always the arena in which take place the great European struggles, is therefore to be in the immediate future the scene of what will perhaps be, though not the most noisy the most important of all modern combats. There is definite and active war declared between those who at present hold the executive power in the country and the organization of the Catholic Church. Of the chances of victory in this struggle on either side I do not propose to speak in such short notes as these; what I rather purport to do is to define as I see them the essential factors of the situation.

What Catholicism Means.

The first and the greatest determinant in the whole matter is one upon which the majority of Englishmen have at present no information or experience whatsoever, and that is the quality of the opposition which Catholicism arouses where Catholicism is strong. Those who profess to "tolerate" Catholicism, by that very profession confess themselves completely ignorant of their subject. The Catholic Church, setting forth into and against the world, may be accurately compared to a human group setting forth into and against the forces of nature. Let a tribe of men land upon a hitherto uninhabited island. They will at once begin to build, to cultivate, to kill animals for food and in a hundred ways to transform their environment to their own use. In other words, if they are to last they must conquer. Conversely the animals, the soil, the forest, the torrent, are all struggling against this tribe. The "will" of each—if one may use such a word of vaguely conscious or wholly unconscious animals and things—is different from, and, therefore, necessarily antagonistic to the more conscious and the more definite will of the human being. So it is, and so it always has been, with the Catholic Church and what is called the "world." The Catholic Church has no object but to transform the environment in the service of its own great end, which is by its own hypothesis the only true and the only good end. Against such an effort all that is not of it is necessarily, though not always consciously, leagued.

In countries like England, where the Catholic Church is little known, where its members are either alien (as are the Irish) or form a tiny and almost imperceptible group of well-to-do men to whom eccentricities are permitted, the character of the opposition which the Catholic Church excites in communities where she is strong cannot be appreciated.

France as the Stronghold of Catholicism.

Now the community of the modern world in which the Catholic Church is strongest is the French nation. It is there that you will get the old rigid discipline which at once detects and immediately crushes heresy; it is there that you still get one of the chief notes of Catholicism throughout the ages, an intellectual contempt for its opponents; it is there that you get the only readable apologies which the church is publishing to-day; it is there that you get the greatest men of the nation, men like Pasteur, men like Coppee, men like the late M. Brunetiere, not only Catholic, but militant Catholic. In the Germanies southern Catholicism is intellectually humble before the Protestant philosophy and method of the North. In Spain and Italy Catholicism is intellectually silent or but just beginning to speak. It is in France alone, I repeat, that you have surviving the chief characteristic, namely, that an active Catholicism feels itself intellectually superior to its intellectual opponents. France produces half the money and more than half the men for all the foreign missions over more than half the world; ten times the religious who were a century ago a crowd of men churches in a stationary population; finally, it is upon French soil alone in Europe that you will find Catholic vitality intimately allied with the material advantages of modern learning.

Against Catholicism armed in this fashion the battle is necessarily desperate. You cannot ignore, despise, or be polite to an opponent of that sort. You must conquer it or it will conquer you.

The Opposition of the Modern Huguenots.

That is the first feature in the situation. The next feature is the character of the group that opposes Catholicism. What is it in France fears to be conquered by Catholicism and is making so desperate a stand at this moment against the forces of Catholicism? It is an alliance of all the forces, however dissimilar, that happened not to be Catholic, and an alliance under the leadership of

what is curiously enough a product of Catholicism—convicted and militant anticlericalism.

Two forces acting under the anti-clericalism are the Huguenots and the Jews. There exists in France a small, but very influential, body of Huguenots numbering some two per cent. only of the population, but forming something like twenty per cent. of the well-to-do classes. In some of the most important centres in French life. These men have sworn in the liberal professions ever since the Revolution, and though their original conviction has weakened to less than nothing, yet whether they call themselves Sabatier and talk milk and water about St. Francis or Pichon and say no or about their religion, or Monod, or Reclus, they are all united in one common hatred of the Catholic Church.

The Jewish Opposition to Rome.

Of the Jewish body it is less easy to speak. The French Jews are a very small and an exceedingly wealthy body. They have not the same power over French finance that English Jews have over English finance, and they have far less secret power over the government of France than the members of their race possess over that of other European peoples. Intellectually, it is probable that these men in their heart of hearts despise Catholicism less than they despise any other mode of European thought. Their intellects are simple, direct, and energetic and their emotions strong; a logical and exalted system therefore appeals to them. The Jew as a nomad and a cosmopolitan and an alien citizen to whom a furious local patriotism must always be dangerous began to side against the Catholic Church as the latter sided with national tradition. He did not do so until the Dreyfus case, and even then he preserves a curious reticence in his attack which forms one of the most interesting of contemporary psychological and ethnical studies.

Catholics Against Catholicism.

The advance of both these forces, the Huguenots and the Jews, are insignificant compared with the attack of the purely anti-Catholic type which Catholicism produces by reaction.

To these men the church appears the enemy of all that is worth having and the ally of all that is evil, notably of those twin vices which are corruption and death in any state—hypocrisy and the habit of crime. Every effort of the church to recover its old authority produces a further energy in these people.

A series of accidents which I have here no space to detail, but whose origins lie back in the apathy and corruption of the middle eighteenth century, has put some of the purely mundane traditions of the church into antagonism with some of the most enthusiastic and the least worldly of the national aspirations; working upon the antagonism as a wedge, work in the fissure of a solid substance, the anti-clerical minority have driven home their power.

The Republic and the Priest.

There has been no single conflict, however ridiculously simple the misunderstanding, in which the debate between the priest and the anti-clerical has not been decided against the priest by the populace since the republic was founded.

And here we touch the very heart of our subject. Hitherto the debate has been purely academic. The anti-clerical has been perpetually and successfully posing as the exponent of national demands. The priest has been managed by a series of blunders and by the necessary isolation of his position to misunderstand these demands to be attacked upon them, or in moments of exceptional folly to accept them. But the quarrel had not hitherto been directly connected with the priest qua priest. The priest had rather been a sort of ideograph used by the anti-clerical as a symbol of the counter-revolution.

The anti-clerical knew perfectly well that he and his masters up to a small minority of the nation, but he also knew that his policy and his permanent presence at the head of the government would end in weakening the tie between the Frenchman and his national religion. For years the anti-clerical and the Masonic organizations to which he is attached have openly and sincerely said that they awaited a certain moment of supreme indifference in which to effect the final overthrow of Christianity; they were waiting for just that moment when the people should have become at least sufficiently indifferent for a blow to succeed. The calculation was exactly like other political calculations in all countries. It was a calculation made by a few men of initiative in the terms of the general lethargy around them.

Anti-Clerical Legislation.

During the last five years the very rapid development of anti-clerical legislation, its continued and unexpected success, gradually led the small but highly talented anti-clerical body to determine that the critical moment in the battle was rapidly approaching. The law of separation between church and state was voted and was framed, even to its details,

upon the declarations and the aims of the anti-clerical party and of the Masonic lodges. They have never concealed their object; their object was to thrust Jesus Christ and his mission out of the society in which they saw Christianity lingering like a sort of evil dream—a dream that had fallen upon mankind, the decline of Roman civilization, and was but now dissipating before a healthier morning. The most powerful weapon in their armory was the confiscation of buildings traditionally used for worship. These were to be confiscated unless the Catholics should accept a Presbyterian form of government. It was very much as though Walpole's Government had said to the dissenters of his time, "You shall be permitted to own your places of worship and to meet freely on condition that you form some sort of episcopacy recognized by the State."

Rome Says "No."

There is, indeed, no doubt that Catholicism could accept legal committees who should hold the churches and the church goods in trust on conditions that those committees were under authority. As it is the whole object of the anti-clerical that they should not be under authority such a compromise can never come to pass.

Here, then, is the interest of the situation. The battle has been suddenly engaged—much more definitely and much more suddenly than the anti-clerical group expected. They expected a long and lingering decline by way of economic process. They had, upon the contrary, the law of the state has no cognizance, but whom it hears are called the Catholic priesthood.

What Will Happen?

One of two things will happen. Either the law will be put into full operation, in which case the struggle between Catholicism and its enemies which is pending throughout the world will be confined to France for more than a very short period. The second alternative is that the anti-clerical, weakened as he is by years of parliamentary intrigue and of what is called "representative government" (than which nothing more destroys judgment and moral fibre), has mistaken the moment. In that case, though perhaps the anti-clerical is not finally defeated, he has grievously failed in manoeuvring for a complete victory. If he recovers himself throughout the campaign, the law may be simply applied. If you can go to mass after next January in an anti-clerical town (Brest, for instance) in the ordinary churches without difficulty, the law will not be applied. If it is taken place, if you cannot, and if there are crowds of men trying to force the doors of the churches against the municipality, the first has taken place. There is no law to determine which of the two contingencies will afford the greatest interest.

SOUTH BOSTON

(Special to The Times-Dispatch.)

SOUTH BOSTON, VA., January 5.—Misses Lulu Thomas, Marion Smith, Maud Fretwell and Mr. Thornton Abbott, of Danville, are members of a delightful house party at the home of Miss Sallie Ross.

Miss Susie Dawson, of Lynchburg, is the guest of Mrs. R. S. Barbour. Her violin has delighted her friends on a number of occasions.

Miss Minnie Patterson, who is attending a course of lectures in Durham, N. C., visited her parents here, Mr. and Mrs. James Ingram, of Danville; Mr. and Mrs. George Corbin, of Durham, and Miss Nellie Ingram, of Charlottesville, were the guests of Mr. and Mrs. H. J. Ingram last week.

Rev. J. M. Owens and wife, of Lynchburg, are visiting Mr. and Mrs. G. E. Faulkner.

Professor Otis M. Clarke, of Richmond High School, visited his mother, Mrs. A. T. Clarke, here this week.

Mrs. John Walker, of Lynchburg, is visiting her mother, Mr. and Mrs. Stobblis, this week.

Mr. Frank P. Yancey left Thursday for Richmond, where he expects to take a commercial and stenographic course at Massey Business College.

Miss J. Davis Morton, of Farmville, is visiting the home of Mr. S. C. Morton.

Mr. Fred Yancey expects to leave in a few days for Blacksburg to resume his studies.

Miss Hassie Norman, of this place, is visiting friends in North Carolina.

Mr. and Mrs. R. H. Beasley were at home at the home of Mr. S. C. Morton on Thursday evening. At an opportune hour an elegant supper was served.

An informal tea was given by Mr. and Mrs. J. W. Elliott at their beautiful home on Upper Main Thursday evening. Games and music added much to the pleasure of the occasion.

Misses Mayme and Florence Ingram visited friends and relatives in Danville this week.

Dinner was given in honor of the Jeffress family Tuesday at "Forest Oaks," the home of Mrs. Mary H. Jeffress. Mrs. Dattie J. Norwood was hostess of the occasion, and a sumptuous dinner was served.

Mrs. J. D. Tucker is spending a few days in Richmond this week.

Mr. Howard Tucker, of this place, returned to Williamsburg this week to resume his studies.

Mr. Richard J. Carter and Mrs. W. T. Carter, of Danville, visited relatives here a few days ago.

The Aftermath in Oklahoma.

It's "swill time" in Oklahoma.

The recent victory of the Democrats has done wonders toward bringing out candidates for fat political jobs. From every nook and corner they are protruding their thirsty snouts, in the hope that some of the political will be to be handed around will come their way. For a long time now they have been slogging around in the hog pen of oblivion, and the first opportunity to attract notice is being taken advantage of.

From Alva to Atoka can be heard the squeals and grunts of the pig family. Some of them are fairly good-sized pigs, some of them are razor-backs, but the majority are common, ordinary rinds. But they can howl.

Geol. The howls can be heard all over the new State of Oklahoma. They want recognition for services rendered—services which consisted chiefly in the delectable task of heaping opprobrium upon the names of those individuals who made it possible for the people of Oklahoma to enter the dignity of statehood—Oklahoma Post.

Timely Texts.

You can laugh at the lightning when you hear Joy singing in the storm. The glitter of gold can't blaze the way to heaven. That's where the angels hang out the stars from the signal lights. The man that can shout hallooah over a crust of bread isn't going the rounds pronouncing the people of Oklahoma to be a crumb of him long ago—Atlanta Constitution.

TAKES BRIDE AND ELUDES PURSUERS

Excitement Over Elopement of Miss Bessie Ware and Mr. Crabtree.

FOR CONFEDERATE HOME

Daughters, Who Meet Monday, Asked to Bring Useful Gifts for Richmond Institution.

(Special to The Times-Dispatch.) WEST POINT, VA., January 5.—West Point closed its festivities with the annual New Year's german, given by the young ladies. The schools have resumed in town, and people have settled down to business. Thursday in the Christmas holidays there was quite an excitement over the elopement at 2 o'clock in the day of Miss Bessie Ware, of West Point, and Mr. Crabtree, of Hillsboro, N. C. An effort was made to stop them at Lector Manor and another at the Southern Depot in Richmond, but in vain. The young couple were too wide awake. They have been heard from in North Carolina.

Among the delightful entertainments in this section during Christmas was one by the Army and Navy Band in the form of a "fad party" in honor of her schoolmates, Miss Louise Fitzgerald, of Richmond, and Miss Agnes McGregor, of Houston, Tex. The decorations of holly and mistletoe were beautiful. Refreshments were served.

Miss Marcelline Vaughn also entertained during Christmas. The guests were Miss Inez Palmer, of the Woman's College, Richmond; Miss Myrtle Carr and the Misses Lewis, of West Point, and Miss Emily Puller, who attends the Mary Baldwin Institute, entertained their young friends in their respective homes.

Miss Lily Johnson, who is in the company with her cousin, Miss Kate Elmira Puller, of Richmond, spent Christmas in Florida, has returned and resumed her duties in the public school here. She visited Jacksonville, St. Augustine and Tampa.

Mr. William H. Bell attended the funeral of his brother-in-law, Rev. W. B. Bullard, of Lumberton, last week. Mr. Bullard had charge of the local Methodist Church here for several years, and was much beloved by the people.

Miss Goode, of Washington, D. C., is the guest of Mrs. H. L. Lewis.

The daughters of the Confederacy will meet with Mrs. P. B. Hughes Monday evening, January 7th, at 7:30 o'clock. All members are invited and urged to bring some useful article, either food or clothing, for the Home for Needy Confederate Women.

Mr. Clyde Goldman visited relatives at Beaufort during the holidays.

Mr. and Mrs. Willis Williams are visiting the home of Miss Williams's father, Mr. J. T. Bland, at Centerville. Mr. and Mrs. Williams are from Cape Charles.

Miss Virgie Pitt, of Churchview, was a recent guest of Mrs. R. J. Palmer.

Mrs. N. F. Hargrave still continues ill and weak.

Mr. and Mrs. R. C. Carden and son, and Miss Effie Carden are visiting in Washington, D. C.

Miss Katharine Howerton, assistant principal of the high school here, who spent Christmas in Albemarle with her mother, Mrs. E. B. Bowden, has returned and resumed her duties.

Miss Mamie Richardson, who has been spending the holidays with her mother, will return to Elizabeth College, Charlotte, N. C., on Monday next. Miss Richardson has been teaching there five years.

Mr. Charles Brooks, of Washington, is spending the holidays at "Dundley's Ferry" for a few days.

Dr. Waugh Returns.

Dr. C. V. Waugh has returned from an extended visit to Atlanta, Ga. He will fill his pulpit at the Baptist Church on Sunday. He reports a pleasant visit to his sons, who are business men in Atlanta. He preached Sunday in the Christmas in one of the big churches in Atlanta, and heard a fine sermon in another church from Dr. W. W. Landrum, known and loved so well by Richmond people as former pastor of the Second Baptist Church, Richmond.

Dr. Robert De Pargies, of Washington, D. C., Mr. James De Pargies and wife and Mrs. De Pargies, of Washington, and Brandt De Pargies, of Washington, have been on a visit to their parents, Mr. and Mrs. John S. De Pargies, of West Point.

Mr. and Mrs. J. E. McAllister visited their son, Willie, in Durham, N. C., recently.

Mr. W. C. Davis received a letter this week stating the death of Mr. P. H. Anthony, at his home in Philadelphia. Mr. Anthony was a former resident of West Point, and was much beloved and highly respected.

Miss Annie is visiting her sister, Mrs. I. B. Laurence, at Elwood City, Pa. Mr. Jones accompanied her as far as Baltimore.

Miss Jennie Cluverius and Lillian Burton have returned to Farmville, after spending the holidays with their parents.

Miss Lizzie Evans is the guest of her sister, Mrs. J. R. Butler, in Baltimore.

Miss Mary Spencer, who has been visiting Mrs. Rosa Cavan in West Point, has returned to her home in King and Queen.

Miss Sallie Lipscomb expects to leave shortly for Georgia, where she will spend the remainder of the winter with her brother.

Miss Jessie Haynes, of Richmond, brightened the Brunston neighborhood with her presence at Christmas.

Mr. C. C. Faughan, Jr., will soon return to the home of Mr. S. C. Morton on Christmas with his parents at Cummer, King and Queen county.

Mr. and Mrs. Gordon, Messrs. Robert and Walter Fleet, are here, called by the sudden death of their grandmother, Mrs. Mary Susan Fleet.

The many friends of Miss Bessie Palmer were glad to welcome her for the holidays.

Misses Alice, Ethel, Maude and Mary Coleman visited their friend, Captain R. C. Coleman, of The Island, Gloucester County, at Christmas. Misses Alice and Maude are teaching in Newport News; Miss Ethel in North Carolina, and Miss Mary is also teaching.

Mr. Latane Gregory, of Newport News, is spending some time with his parents, Dr. and Mrs. D. Gregory, at "Woodbury."

Mrs. William Haynes visited Mrs. Susan Davy on Friday.

Mr. and Mrs. M. P. Chandler, who spent a part of this week with Mr. Chandler's parents at Chestnut Grove, in New Kent, report a good time hunting and attending a regular Virginia party in the birthplace of Martin D. Bridge, afterwards Mrs. George Washington in the same house in which this noted lady was born.

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Sugar Corn, 4 cans for	25c	Red Cross Condensed Milk, per can	9c
Canned Table Peaches, 2 cans for	25c	Large cans California Table Peaches, 3 for	50c
California Prunes, 6c, or 5 pounds for	25c	Wine Sap and Pippin Apples, per peck	30c
Best Granulated Sugar, per pound	3-4c	Nice, Java Florida Oranges, per dozen	18c
Fresh Country Eggs, per dozen	24c	Home-made Mince Meat, per pound	6c
Good Lard, per pound	9c	7 large bars Swift Pride Laundry Soap for	25c
California Raisins, 3 pounds for	25c	Try our Star Brand Gelatine, none better, pkg.	4c
French Candy, per pound	5c	Best Tennessee Sargum Molasses, per gallon	45c
Wine for Jelly, per quart	12c	2-pound package Prepared Buckwheat	9c
Lion Coffee, per pound	13c	Cape Cod Cranberries, per quart	10c
California Evaporated Peaches, per pound	14c	12-gallon cans best Golden Crown Syrup	18c
New Dates, in 1-pound packages, per pound	7c	Grape-Nut or Postum, per package	12c
Large, Juicy Cocoanuts	5c	Duffy's Pure Malt Whiskey, per bottle	80c
Home-made Sweet Pickles, quart jar	10c	Large cans best quality Tomatoes, can	9c
Home-made Preserves, 5-pound pails	30c	Large cans Salmon	10c
Ullman's Pride Coffee, roasted, in 1-pound pkgs.	13c	3 plugs Grape, Reynolds's Sun-cured, Apple and Peach for	25c
New Clipped Herrings, per dozen	10c	Small California Hams, per pound	11c
Best Macaroni or Spaghetti, pound packages	9c	Large Irish Potatoes, per peck, 18c., or, bushel	70c
Mother's Rolled Oats, per package	9c		

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Indian Being Used For Country's Good

By C. H. FORBES-LINDSAY.

OUR past treatment of our Indian wards has been humane, but sadly lacking in intelligence and efficiency. Hardly any condition could have been better calculated to promote barbarism and pauperism than the system of segregation, first adopted as a police measure, and continued from misguided motives of paternalism. That they have not been utterly ruined by a "bloodthirsty savage" and shudderingly hurried out of our midst to herd him back to his confines. Like our incurables and hopelessly insane, we deemed him a useless encumbrance, and while we fathered him tenderly, fervently prayed that he should be speedily rid of him.

Time and a more intelligent study of this pitiful remnant of the former lords of the land have brought about a better understanding of them and a wiser attitude toward them. We have come to know that the Indian is naturally of a peaceful disposition, that his forbearance under provocation is remarkable, that he has many inherent characteristics which might excite the envy of the proudest people, and that in his general make-up are the qualities that go to the composition of an admirable citizen if he be but given fitting scope and proper direction.

The Indian problem which vexed our grandfathers has evolved itself into a comparatively simple and definite proposition with encouraging features in the present and hopeful outlook for the future. The task of civilizing these children of Nature is not one. We have to contend with the Indian's unquenchable dislike to the white man, his temperamental aversion to novelty, and other traits that conflict with the character of the Caucasian. These are too strong to be overcome in the adult past middle age, and little more than tolerance of our efforts to bring about a change in the character of the Indian in the earlier stages of manhood. It is from the more plastic material offered by the children that our government hopes to mold the Indian of the future.

Our national family embraces something more than 250,000 Indians. These are domiciled in the States of Alaska, and over the country west of the Mississippi.

There are a few in the lake region and one little settlement in North Carolina. Contrary to general belief, the Indians are holding their own in numbers, and perhaps increasing slightly. The present enlightened policy of the government is doing its best to keep the Indian upon his feet, to sever the communal ties that bind him to his tribe and to abolish his position as a dependent upon the government.

Carefully, tenderly, we have led him along the entering paths of civilization, and now, while still watching over him, we are endeavoring to extend the range of his vision to the horizon of the future.

We are placing upon him the obligations of citizenship and looking to him to help in the greater community in which his interests lie. And he is responding as a man of his strong fibre might be expected to respond to any demand upon his manliness.

We are getting good results as we learn to appreciate the individual Indian and to give him the treatment a yardstick cut to the measure of that individuality, which is as pronounced as that of any race on earth.

In the past the government has been constantly exercised to find the Indian something to do, with the sole thought of keeping him out of mischief. Our present policy is to direct his energies into useful and profitable channels and to encourage him to independent labor, as against the old communal work with its lack of per-

sonal incentive and competitive stimulus. And the Indian is "making good" in every field which he has entered. Some of the best farms in the newly opened sections are tilled by Indians whose fathers loafed through life on the same soil.

The reclamation service employs hundreds of Indians and welcomes all it can get, for they have proved to be the best laborers available. Where the past generation shunned the sandy waste its sons are helping transform the desert into a blooming garden. In mines, on railroad construction, and in various other works throughout our growing Westward land they will find them. And on these busy spots they will gain a new and hopeful view of the red race problem. When you see the Indian putting his weight with a will on a mattock or sturdily swinging a pick you recognize him for a man, to be reckoned with you reckon on the density of your past misconception of him.

But the pleasing picture that your fancy forms of the future of the Indian is dimmed by a shadow in the background—the sinister shadow of liquor. This is the greatest danger that besets his path to prosperity. It is a greater menace to him than any other citizen of this country, for all others enjoy a certain degree of immunity, derived from generations of users of alcohol. You might give your child whiskey with less ill effect than would follow the indulgence in it by an adult Indian. To him it is a crude poison which warms his blood, but leaves his system and soon set upon an unquenchable craving. Here is a problem in itself.

It must not be supposed that in placing the Indian in a position to enjoy the benefits and perform the duties of independent citizenship the government has engaged to sell liquor to the Indians, maintaining that an open reservation is no longer Indian country. The Commissioner of Indian Affairs is determined to oppose this traffic with all the means at his command, but he is handicapped by a recent decision of the Supreme Court and by the fact that his office has no fund from which to derive the means of prosecuting offenders. It is heartily to be desired that some measures may be adopted for the protection of the Indian against his most formidable enemy. Experience proves that his safety lies in keeping liquor out of his reach.

Once he touches it he completely loses his self-control. He is extended and eager to buy it and willing to pay any price for it, facts that offer strong temptations to whiskey dealers to evade the law, if possible.

There are probably 40,000 Indian children of the school age. Of the majority of these, the government hopes to make useful citizens, who will become an im-

portant factor in the development of the Western States.

The opposition of the parents to their education is constantly diminishing, and there has been a marked increase in school attendance during the past few years. It has risen from less than 20,000 in 1904 to upward of 100,000 in 1906. The government maintains 20 boarding schools and 33 day schools on the reservations. In addition to these there are 25 advanced schools, of which Carlisle University and the Haskell and Hampton Institutes are the best known.

The present Commissioner of Indian Affairs is strongly in favor of practical education and industrial training for young redskins, and his idea shape the policy of the principals. Let me cite one instance that recently came to my notice in evidence of the substantial results that are being produced: A bridge to span a river was needed by Snohomish county, Wash. The officials estimated the cost at \$2,000. The government employed in the construction the schoolboys of the Tulalip Reservation. They completed the work quite satisfactorily and at a cost of \$650, their labor being almost gratuitous.

The affairs of the Indians were never in such favorable hands as now. Frank Leupp, the present Commissioner, understands and sympathizes with the charges. He has had the advantage of twenty years of close intercourse with the Indian in his natural environment, which is the forest and the plain of our sparsely settled States, where, in the old home of Leupp, the present Commissioner, understands and sympathizes with the charges. He has had the advantage of twenty years of close intercourse with the Indian in his natural environment, which is the forest and the plain of our sparsely settled States, where, in the old home of Leupp, the present Commissioner, understands and sympathizes with the charges.

What of